

THE COLUMBIA MAGAZINE.

VOL. I.]

APRIL, 1815.

[No. 8.]

RELIGIOUS BIOGRAPHY.

WE intended when we first contemplated publishing this Magazine, to devote some of its pages in presenting to its readers the history of pious and distinguished individuals. It is animating, to the Christian, who is struggling with temptations and discouragements, to peruse the story of those, who through faith and patience have inherited the promises. The lives of good men, while they encourage pilgrim saints, exhibit to the world the proof, that holiness is practical, that self-denial is a source of pleasure, and those who wait upon the Lord "shall renew their strength," and "come off more than conquerors through him that hath loved them." Religious biography also furnishes a practical commentary upon the worth of piety, and a constant refutation of the calumnies which bad men attempt to throw upon it.—In our last number we presented a biographical sketch of the excellent Mrs. WHITING: We now select for their instruction and gratification a sketch of the life of Mr. ABBOT, taken from Alden's "Biography and History." [EDITORS.]

ANDOVER, MASS.

Sacred to the memory of SAMUEL ABBOT, Esquire, who died 30th April, 1810, æt. 80.

Note.—Such is the simple inscription to the memory of one of the greatest benefactors of the present age, in the cause of literature, science, and religion.

To Mr. Abbot, under Providence, is the christian world indebted, in no small degree, for the establishment of the noble

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Theological Seminary in Andover, an institution, which, there is every reason to believe, will continue a rich blessing to mankind to the latest period of time. At the first organization of this Seminary, he presented the sum of \$20,000, and, in his last will, after specifying sundry legacies, he bequeathed to the same object, the residue of his estate, which will probably make the additional sum of \$100,000.

At different periods of his life,
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he made the following donations; \$500 to the south church in Andover for the benefit of the poor; \$400 for the purchase of a bell for the south parish in Andover; \$650 for procuring a clock for the same parish; \$159 which was vested in a flaggon and tankard for the use of the south church in Andover; an Encyclopedia worth \$130 to the library of Phillips' academy; \$500 to the Society for promoting christian knowledge; \$150 towards rebuilding the New-Jersey college; a considerable sum for lengthening out the schools in the several districts in the south parish in Andover. "It was a remarkable proof of his solicitude for the improvement of the rising generation, that he continued to visit all the schools in the parish twice a year, till he was confined by sickness. Besides these acts of benevolence, he contributed to the education of several young men at Harvard college, and bestowed thousands of dollars in charities to ministers of the gospel, and to the poor in different places."

The subject of this article was the second son of captain George Abbot, of Andover. Having but a feeble constitution, his parents were induced to give him every advantage in their power for acquiring a knowledge of merchandise. In process of time he was established in business at Boston, where he amassed a handsome fortune, which enabled him, as by divine grace he had the disposition, to do incalculable good for the present and future generations.

From the discourse, founded on Heb. vi. 12, delivered at his

funeral, by Rev. Leonard Woods, D. D. the gentleman, whom he elected for his first professor, the following characteristick traits will be read with satisfaction by all, who revere the memory of the righteous.

"The first thing in his character, which I shall mention, as deserving imitation, was *habitual devotion*. On this and all other parts of his character, I shall speak according to the manifestation, which was made by his life, and not with any pretence of knowing the heart. From his fruits we have pleasing evidence, that he was sincerely and unreservedly devoted to God, saying, with the devout king of Israel, Lord, I am thine. How are we to come to the conclusion, that a man loves God supremely, and is devoted to his honour? Is it evidence of this that he loves the house of God? that he loves the saints? that he loves the Holy Scriptures? Is delight in religious contemplation and prayer, *is a conscientious observance of the commands of God* evidence of supreme love? All this evidence appeared in our departed friend.

"His devotion had no flights, and usually no raptures. But it had the characters of humility, of seriousness and tenderness, of constancy, and not unfrequently of earnestness. *He walked with God.*

"*His attention to duty was universal.* He did not think of atoning for the neglect of the duties he owed to mankind, by multiplying his religious performances. Nor did he think of atoning for the neglect of religion, by punctuality in social duties. He had respect to all the divine pre-

cepts, and hated every false and sinful way. Where can the man be found, who is *more afraid of doing wrong?*

"He was remarkable for *sincerity and uprightness*. The sin of flattery he abhorred. One of his maxims was, to praise no man in his presence, and speak evil of no one in his absence. If he had any difficulty in his mind respecting others, he considered it a sacred duty to apprize them of it. He would *not suffer sin upon his neighbour*. And the kindness, the lovely simplicity, and meekness of his heart enabled him to give reproof to the greatest advantage. No one, who had the honour of a man, could be offended. His uprightness and veracity were so uniform and remarkable, that all who knew him, could, I doubt not, unite in saying, he was an Israelite indeed, in whom was no guile.

"To an uncommon degree, *he had the government of his passions*. His was the happiness of ruling his own spirit. He attained such self command, that there is reason to doubt, whether he was angry the last twenty years of his life. The agitations and contentions of the world left his passions cool. He kept at a distance from the storm, and found a refuge in the calmness and gentleness of his own mind.

"He was equally remarkable for *the government of the tongue*. The apostle James states this as one of the rarest and best marks of real goodness. If any man offend not in word, the same is a perfect man. Who ever heard that tongue, now silent in death, utter falsehood, profanity, reviling, or slander? That good man

governed his speech by the meekness of wisdom. He seemed to have well considered the horrible effects of an unbridled tongue, that unruly evil; that world of iniquity; that deadly poison; that fire, which sets the whole course of nature in a flame. Against these evils he watched and prayed, and endeavoured to employ his tongue in harmless, kind, and profitable discourse.

"He was a man of *prudence*. He exercised this virtue in the management of all his concerns, whether great or small. No man perhaps ever had less of that rashness, which flows from imagination without judgment, and from ardour without experience, and often renders the best plans abortive. To a good degree he possessed the power of discerning the feelings and characters of others, and of anticipating the consequences of different modes of action. He had a deep conviction, that he was liable to err. This conviction induced a habit of the most cautious deliberation, and, on important subjects, of being slow in forming his conclusions. His prudence led him to guard against extremes in religion. He loved the obvious, sober sense of Scripture. In matters of speculation, he chose the happy medium; in matters of practice, *the plain path, the footsteps of the flock*. In short, he had that useful wisdom, which remits from an honest and teachable mind and long acquaintance with the affairs of the world. This wisdom effectually preserved him from the mistakes of many celebrated geniuses, who never look into the details of human concerns, and enabled him

successfully to execute his plans, without giving offence either to Jew or Gentile.

"He was eminently a *peace maker*. Few christians so fully comply with the apostle's direction; If it be *possible*, as much as lieth in you, live peaceably with all men. When duty permitted, he was willing to give up his own rights, and do any thing, or be any thing, for the sake of peace.

"He had a *quick sense of moral evil*, especially in himself. Judging of things, not by the standard of the world, but by the word of God, he perceived many feelings and actions to be sinful, which are commonly regarded as innocent. Wandering thoughts in religious duties, want of warm affections and of life in devotion, were his constant burden and grief, and made him long after heaven. Any small impropriety or error in managing his domestic concerns was quickly perceived, and as quickly acknowledged.

"He was distinguished for a *simple respect to the will of God, as a rule of duty*. He sought seriously and prayerfully, to know the will of God, that he might do it. And he obtained the promised direction. Rarely can a christian be found, to whom the path of duty is generally made so plain, as it was to him. In the most important transactions of his life, namely those which related to the establishment of the Theological Seminary, his duty, as he often declared, was made as clear to his mind, as if it had been particularly pointed out to him by a voice from heaven. This entire satisfaction respecting the path of duty, which was per-

haps the most distinguishing trait in his character, resulted, not from the greatness of his mental powers, not from the extent of his knowledge, nor, on the other hand, from any fanatical impression; but from that habit of calm deliberation, that single regard to the will of God, and that divine teaching, which afford the safest and best guidance.

"Finally, he was remarkable for his *benevolence*. He had sincere compassion for the poor, and opened his hand in charity for their relief. With warm and steady affection, he endeavoured to promote the welfare of civil society. For the instruction of children in every branch of useful knowledge, especially for their religious education, he was greatly concerned. This favoured church and society know his exertions for this important object, and for their religious interests in other ways. Many years ago he began to give assistance to young men of talents and hopeful piety, in their preparation for the ministry. But he had a largeness of heart, which, after all these acts of charity, was not filled. None of his plans of doing good satisfied him, none corresponded with the extent of his benevolence, before he entertained the design of making an *establishment for the education and support of theological students*. This design he often declared, was first suggested to him by no man on earth; but by THE SPIRIT OF GOD. This he seriously and constantly believed; and this no christian can doubt. The nature and design of the Seminary, exactly agreed with his feelings. Religious beneficence had become his

grand object. To this he had consecrated much of the wealth which God had given him. His strict economy and all his exertions to retain and increase his property were finally directed to the great design of doing good to the church of Christ. It was his own expression, you can't tell how much pleasure I have taken in *saving for this object*. He did not labour to hoard up riches; nor did he use what he possessed for the purposes of luxury, pride, and grandeur. He did not live to himself; but laboured to be *rich in good works*. I have said, that *pious beneficence*, or using his substance for the promotion of religion, was his *character*. In this he showed that he knew the real value and proper use of riches. The method of doing good, which he adopted, that is, promoting the cause of religion, was, both in its nature, and the extent of its fruits, superior to all others. He frequently mentioned it, as his end in what he had done for the Seminary, *to bring thousands and millions to glory*. This Institution was his favourite object; and its prosperity constituted much of his comfort in the concluding years of his life. For this Institution and all connected with it, he offered up daily prayer. In this centred his warmest affections. He connected it with his solemn devotions, his purest pleasures, his best hopes of the church's prosperity. It was his deliberate and full persuasion, that he had done *well* in contributing to the establishment of such a Seminary; that so great an object called for his *utmost exertions*. We have no doubt that he thinks so still, and that

the judgment day will confirm the persuasion.

"I owe it to the memory of my *patron and friend*, to declare, that I have considered it one of the most precious privileges of my life, to enjoy his paternal affection, and to be near him in his feeble and languishing state.—The observations, therefore, which I have made, and those which I am about to make, are not founded on vague report, but derived from the most intimate and personal acquaintance.

"Although he manifested seriousness and piety at an early period of life, there is reason to believe that for several of his last years, his religion became more deep and operative, and his enjoyments more constant and spiritual. He evidently grew in grace and in the knowledge of Christ. Accordingly he had an increasing conviction of the truth and importance of those evangelical doctrines, for the propagation of which he did so much toward laying the foundation of this Seminary. But it seems proper to observe, that his belief of those doctrines was not produced by abstract reasoning, but was rather *the result of moral feeling, and of childlike submission to the authority of God in his word*. In this way his faith became altogether *practical*, and was at the same time *an act of piety*. But it was not on this account the less *rational or sure*. In fact, it rested on the proper ground, faith, as it relates to the things of the Spirit of God, always partaking much more of *affection*, than of *intellect*. His belief of the truths of revelation was fixed and inviolable. Whatever doubts he

might sometimes have respecting his own religion; he had none respecting the doctrines of the gospel, particularly those, which relate to the way of salvation by Christ.

"His unwavering and cordial belief of those doctrines was the foundation of his religious character, and of his supports and enjoyments in sickness. My hearers, I wish you could fully know the tenderness and tranquillity of his mind during the last six months. Confined to his house, then to his chamber, and with a very feeble and sometimes distressed bodily state, he found the peace, which the world cannot give, the peace of God, which passeth all understanding. Self-righteousness he utterly renounced. He had nothing, which he looked upon as in any degree the ground of acceptance with God. All his benevolent and useful deeds he counted loss for the excellency of the knowledge of Christ. With the most lively sensations, and sometimes with weeping, he expressed his entire reliance on the mere mercy of God. He saw no other foundation. He desired no other.

"He felt more and more satisfied, that in his religious charity he had been directed by the Spirit of God, and had done what he should rejoice in for ever; and frequently expressed a pleasing hope, that his beloved Seminary would become far more extensively useful, than he at first conceived; that it would be the means not only of doing good to the churches in this country, but of spreading the gospel among distant heathen nations. Often when contemplating the Institu-

tion in this light did he turn his thoughts upon himself, and say, with every token of humility and tenderness, I am astonished that God should make use of such a poor creature as I am, to do *this great thing*.

"In the chamber of sickness, frequent prayer was his delight and refreshment. He seemed more and more perfectly to resign himself to the will of his Father in heaven. He was tired of sin; though not tired of living in God's world; nor was he tired of labouring and suffering for God. I desire to live, he often said, if God has any thing more for me to *do* or to *suffer*. The time and manner of his decease he was satisfied to leave entirely with God. His cheerful patience, meekness, and resignation, together with the uniform and regular exercise of his reason, rendered his sickness very edifying to his christian friends.

"When he came near to his home, he showed increasing desires after God, saying repeatedly—there is enough in God; I want nothing but God. Just before his speech failed, he was asked, whether he could say, whom have I in heaven but thee? and there is none on earth I desire besides thee; Yes, he answered very feelingly, *with all my heart, and with all my soul, and with all my mind*. At times he felt a joy, almost too ecstasick for his feeble body to sustain, at the thought of being for ever with the Lord, and seeing him face to face."

[NOTE—The other principal benefactors of this Theological Seminary are Mr. Bartlett of Newburyport, and the late Mr. & Mrs. Norris of Salem.]

ORIGINAL COMMUNICATIONS.

For the Columbia Magazine.

ON THE IMPORTANCE OF CORRECT OPINIONS AND GOOD EXAMPLES IN DISTINGUISHED INDIVIDUALS.

(Continued from page 70.)

IN the third number of this work we commenced the discussion of this important subject. We there attempted to examine the truth of the doctrine, "*that it was of the deepest importance that DISTINGUISHED INDIVIDUALS should entertain correct opinions, and constantly exemplify them in a holy and blameless life.*"

We have already endeavoured to exhibit the truth of this sentiment, by applying it to PARENTS and MAGISTRATES. We now proceed to illustrate it more fully, and try its correctness upon individuals of another class. We beg our readers to recollect, that we consider distinguished individuals and really great men, as frequently separated. Office, wealth and power create distinction; but it requires superior talents, wisdom and virtue to make men really GREAT. Most men walk in a small circle, attract the attention of a *few* of their fellow creatures, and occupy but a moderate elevation. But it is *this* distinction that we are anxious to devote to "God and his GLORY." The cause of benevolence and virtue, is promoted more by combining the influence and the power of many, than by the towering greatness of the few; and religion effects her no-

blest purposes by inlisting in her train her friends, and employing their collected efforts in her service. In this view it will be seen how important it is, that every man should devote his opinions and his example to the service of truth and righteousness. No individual is too insignificant, no influence too circumscribed, no power too limited to be wholly useless. But if the most obscure may do *something* for Jehovah and religion, how *much* may they do who are more distinguished, more influential, more powerful?

We have attempted an answer as it respects *Parents* and *Magistrates*. We now proceed to apply the subject to MINISTERS OF THE GOSPEL.

In all christian countries, those who have been separated to the work of the ministry, have had an extensive influence in forming the characters and morals of community. The history of those nations that have possessed the gospel, will establish the assertion, that the character of society has generally been elevated in proportion to the ability and integrity, the zeal and virtue of the clergy. Europe was never so degraded as in the dark ages, and at no period was the christian ministry so dreadfully corrupt. The reformation of the ministry preceded the reformation of religion and morality. Science awoke from its slumbers as the night of superstition rolled away. A learned and faithful ministry occupied the churches, where ignorance had swayed her leaden

scepter, and was hailed as the "mother of devotion." In all the protestant countries, the clergy have generally been regarded with respect and veneration.—They have been received as the "messengers of the Lord of Hosts," and have been allowed to possess and exert the influence which faithful, pious and exemplary labours in their calling deserve to command. In *this* country, they have usually enjoyed the respect due to their office. In most places they have been received with kindness and heard with attention. That they should be "sound in the faith"—that all their opinions and sentiments should be imbibed from the scriptures and be supported by them, and that their examples should be devoted to the illustration of the precepts and doctrines which they teach, are subjects of the deepest importance.

The distinguished men of the *world* generally move in the higher circles of life, and although their opinions and example must have a vast influence upon society, still that influence is more remote and less direct than that which is exerted by the clergy. They are seen in the every day business of life. They are called to the humblest and most obscure abode of affliction and want. They are at all times accessible. Their opinions are reiterated every week, and their example is witnessed every moment. When those opinions are *false*—when that example is *corrupt*, or even *questionable*, the effects are injurious beyond calculation;—and on the other hand, when they "rightly divide the word of truth"—zealously maintain the "faith once

delivered to the saints,"—when they are "workmen that need not to be ashamed"—when they "magnify their office" and their walk and conversation "becometh the gospel," they are permanent and extensive blessings of the highest order. The opinions and examples of such a class of men cannot be subjects of indifference. Society is deeply interested, and it is of the last importance that they hold the truth in righteousness and "be careful to maintain good works." The truth of these remarks is established by every page of ecclesiastical history, and by the observation and experience of every day. Wherever the clergy have entertained false opinions, and preached doctrines hostile, or contrary to the fundamental principles and truths of revealed religion, the most fatal consequences have followed in morals as well as in sentiment.

It is one of the fashionable and false opinions of the present day, "that it is of no consequence what a man's sentiments may be, provided they do not injure his morals"—"that false sentiments are harmless if they are not followed by corrupt practices." It is one of the arts of infidelity to offer some of its most licentious maxims in this hypothetical manner—to draw its conclusions from premises that cannot exist, and argue from them as if they were really true. With great affectation of candour they attempt to lull suspicion, and under the semblance of honesty and truth to effect the worst purposes. Our opinions will control our conduct, and no man ever was able to produce exemplary

conduct and conversation from deep and extensive errors of opinion. It is possible that a man may be honest in his errors of sentiment; but according to the only true standard of *right* and *wrong*, (the gospel of our Lord Jesus Christ,) he will be proportionably erroneous in his life and actions. We can add virtue, in its highest and legitimate sense, to nothing but evangelical FAITH. Those who deny the necessity of an inward, intelligent and holy principle to give our actions the nature of virtue, strike at the very root of the religion of the gospel. This controls our thoughts, and invariably estimates and characterizes our actions, by the motives from which they spring and by which they are governed.

The doctrines of the Jewish church were grossly perverted by the Scribes and Priests, at the period when our Saviour commenced his ministry. Truth had almost abandoned the sanctuary, and even the *scriptures* were so entirely misinterpreted, that they were enlisted in the service of error, and made to subserve their views of oppression, or to veil the enormity of their guilt. Had those, who were charged with proclaiming the law, taught the truths of their religion, instead of the "traditions of the Elders"—"the precepts of God," instead of "the commandments of men," the multitude who once hailed him as their king, and cried "Hosannah, blessed is he who cometh in the name of the Lord," would not have crucified "the Lord of glory." False opinions were promptly followed with the most abandoned and profligate

wickedness. It ever will be true, that the mass of mankind will make their sentiments the criterion of their actions. "*As a man thinketh in his heart, so is he.*"

This position is also illustrated in the history of the Roman catholic church. Here it is fully proved, how important it is that those who appear as the ambassadors of the Lord of Hosts, should know His will, and only proclaim His message. In this church, the corruption of doctrine was succeeded by the grossest immoralities. As ignorance of God and his truth progressed, so did licentiousness and guilt. The public mind must be led to believe that the sale of indulgences is right, before revenge, adultery and assassinations will be thought innocent. The powers of the inquisition could only be vested in the hands of men, in those periods, when every beam of truth had fled, and every sentiment of liberty was destroyed. Its prison and its tortures could only have been created, when darkness held an undisputed empire, and knowledge and virtue were banished together. The ignorance of the clergy, and their false opinions, led directly to the destruction of morality. It had scarcely a name; and for several centuries the clergy were more known by their profligacy and debauchery, than by any virtue which should have distinguished their office. The cause is palpable. Their utter perversion of sacred truth, their shameless profligacy of sentiment, could not fail to effect the dreadful prostitution of morals which followed.

The same position is illustrated by our own experience and

knowledge. Within a few years there has been a great effort by some of the clergy in Europe and America, to banish some of the essential doctrines of revealed truth. Wherever a fundamental truth has been successfully banished from modern fashionable creeds, there has followed laxity of conduct. It is the natural and almost necessary consequence of what are called charitable doctrines—doctrines not found in scripture—as false in theology as they are destitute of real benevolence. In those places where fundamental errors have greatly prevailed, there is as marked a difference in the purity of their morals as there is in the vigour of their christianity. It would be easy to designate, but we leave it to the intelligent observer to say, if our statements are not most fully established by facts which have come under their own view.

If, then, these positions are true, shall we not acknowledge that it is of the highest importance that the clergy should entertain *correct opinions*?

Beside the effect which opinions have upon the morals and general conduct of those by whom they are entertained, there is another point of view in which their importance is equally conspicuous. Ministers of the gospel are appointed to instruct men into the knowledge of God—to warn them of the danger and ruin of sin, and to persuade them to embrace the offers of life and salvation which are presented in the name of the Lord Jesus Christ. If their own views of the fundamental and essential doctrines of religion are false; if they infuse

the poison of error into their public discourses and private conversation; if their own heresy is spread as wide as their influence; if, in short, they preach "*another gospel*," under the seal of the christian ministry, they become "blind leaders of the blind," and drag their hearers down to the ruin to which they themselves are hastening. The care of souls is entrusted to them, and their preaching and conversation may have a direct influence, either to rouse them to devote themselves to their interests, or to neglect their immortal concerns. If the ministers of the gospel do not know their condition and feel their wants; if they do not teach their situation in sin, and their need of pardon and justification, they may aid the delusion which they are bound to strive to dissipate, and hasten the destruction which they are appointed to prevent. We cannot find language to express our sense of the importance of correct opinions in this class of men, when we contemplate it in *this* view. Eternity! Salvation! Eternal misery! Eternal happiness!—these infinite concerns are connected with their opinions. Can they then be subjects of indifference? Is it not of the deepest importance that they should be scriptural and correct?

But if the *OPINIONS* of the ministers of the gospel be important, so too are their *EXAMPLES*. They will find it difficult to persuade others to embrace the truths which they *practically* reject, or to pursue a path in which they do not travel.

A man may preach sound doctrine, and defend with great abil-

ity and learning the essential truths of christianity ; but if in his life he contradicts the system which he teaches ; if his conduct is opposed to the precepts which he enjoins, he will bring his doctrines into contempt, and so far from exerting a salutary influence upon society, he will be a scourge and a curse. The world will consider his religion but the cloak of covetousness and hypocrisy, and his Saviour will be put to open shame by his professed friends. It is admitted that the gospel ought not to be estimated by the conduct of its preachers. Men, however, will make this conduct the criterion of its merits. This fact gives so much importance to the example of the clergy, and makes it so interesting that they be without guile, rebuke, or suspicion. Of all men, they are under the greatest obligation to have their conversation in the world in simplicity and godly sincerity. If it is desirable that any class of men should more than all others be temperate and sober in all things, it is the clergy. Of all others, they should drink deepest at the fountain of grace. They must avoid "the very appearance of evil." They should be able to say from delightful experience, "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life, declare we unto you."—There is no employment which affords such precious opportunities for the cultivation of personal piety as the minister's. "It is the only one," says the eloquent and excellent Robert Hall, "in which our general calling as

christians, and our particular calling as men, perfectly coincide. In a life occupied in actions that terminate in the present moment, and in cares and pursuits, extremely disproportionate to the dignity of our nature, but rendered necessary by the imperfection of our state ; it is but little of their time that the greater part of mankind can devote to the direct and immediate pursuit of their eternal interest. A few remnants, snatched from the business of life, is all that most can bestow. In our profession, the full force and vigour of the mind may be exerted on that which will employ it for ever ; on *religion*, the final centre of repose ; the goal to which all things tend, which gives to time all its importance, to eternity all its glory ; apart from which man is a shadow, his very existence a riddle, and the stupendous scenes which surround him, as incoherent and unmeaning as the the leaves which the Sybil scattered to the wind."

"Our duties and pursuits are distinguished from all others by their immediate relation to the ultimate end of human existence ; so that while secular employments can be rendered innocent only by an extreme care to avoid the pollutions which they are so liable to contract, the *ministerial* functions bear an indelible impress of sanctity."

"How much of heaven is naturally connected with an office whose sole purpose is to conduct man thither ! and what a superiority to the love of the world may be expected from men who are appointed to publish that dispensation which reveals its

danger, detects its vanity, rebukes its disorders, and foretels its destruction."*

Oh how vastly important is it, that such men should entertain correct opinions, and be examples in every virtue; that their influence should be devoted to the glory of Jehovah, and the interests of the salvation of the world; that they should feed the flock over which the Holy Ghost has made them overseers—

"Allure to brighter worlds, and LEAD the way."

If to sound doctrine they add personal piety, the blessings of thousands ready to perish shall come upon them, society will improve by their exertions, and the flowers of paradise will bloom in the desert in which they labour. They will realize the truth which was uttered by the royal Psalmist—"Blessed is the man whom thou choosest, and causest to approach unto thee: blessed are they who dwell in thine house, they will still be praising thee."

MISCELLANEOUS.

By the President of the United States of America.

A PROCLAMATION.

THE Senate and House of Representatives of the United States have, by a joint resolution, signified their desire, that a day may be recommended, to be observed by the people of the United States with religious solemnity, as a day of Thanksgiving and of devout acknowledgments to Almighty God, for his great goodness, manifested in restoring to them the blessings of peace.

No people ought to feel greater obligations to celebrate the goodness of the Great Disposer of events, and of the destiny of nations, than the people of the United States. His kind Providence originally conducted them, to one of the best portions of the dwelling place, allowed for the great family of the human race.

He protected and cherished them under all the difficulties and trials to which they were exposed in their early days. Under his fostering care, their habits, their sentiments and their pursuits, prepared them for a transition in due time for a state of independence and of self-government. In the arduous struggle by which it was attained, they were distinguished by multiplied tokens of his benign interposition. During the interval which succeeded, he reared them into the strength and endowed them with the resources, which have enabled them to assert their national rights, and to enhance their national character, in another arduous conflict, which is now happily terminated, by a peace and reconciliation with those who have been our enemies. And to the Divine Author of every good and perfect gift, we are indebted for those privileges and

* See Hall's sermon at the ordination of the Rev. James Robertson.

advantages, religious as well as civil, which are so richly enjoyed in this favoured land.

It is for blessings such as these, and more especially for the restoration of the blessings of peace, that I now recommend that the *second Thursday in April* next be set apart, as a day in which the people of every religious denomination, may, in their solemn assemblies, unite their hearts and their voices, in a free will offering to their heavenly Benefactor, of their homage of thanksgiving, and of their songs of praise.

Given at the city of Washington on the fourth day of March, in the year of our Lord one thousand eight hundred and fifteen, and of the Independence of the United States the thirty-ninth.

JAMES MADISON.

From the Vermont Adviser.

LETTER FROM HENRY OBOOKIAH,
A NATIVE OF OWHYHEE, TO A
FRIEND IN MIDDLEBURY.

For the purpose of enabling our readers to judge more accurately respecting Obookiah's acquirements, we present them his letter without correcting some obvious inaccuracies.—Neither the capitals nor the spelling is varied in a single instance. We have made some corrections in the punctuation, and omitted one particle, but in other respects we give the original without erasing, inserting or altering a word, or a letter. Some of the inaccuracies were evidently made through inadvertency. And most of the rest are such as might be expected from a person, who was writing in a language, with which he was not perfectly familiar. Through the favor of the Rev. Mr. Lec, our readers will

find subjoined to the following letter an interesting sketch of Obookiah's life and character.

GOSHEN, Sept. 25th, 1814.

DEAR FRIEND,—It is long since I saw you, when you had kept Mr. Battell's Store at Torrington: you are by no means forgotten. I conclude that you are probably in the best place, I am contented. Undoubtedly your present situation affords the best opportunity to pursue your studies; and it is hoped that you have also good religious instructions, and cautions. I hope you remember that the true friends of God may have pleasure wherever they are, if they make it their chief concern to glorify, love and please him: But those who do not, have no right to expect pleasure any where. In whatever place we are, we have much that we can and ought to do for God. Our first care should be to keep our own thoughts right. We should think much on that great and holy Being that formed us; on his holiness and abhorrence of every sin; on our constant dependence upon Him; how many blessings he is conferring upon us, and how little we deserve him, and how undone, and unthankful we are for them; on our deserving evil instead of good, and how abominable we are in his sight, whenever we do evil. We should think often on death and our appearing before the eternal Saviour in judgment. We ought not only to read the Bible often, but to pray often that we may know the of salvation and understand and be assisted to live according to it: and this would aid us very much in keeping our thoughts. If we exercise sufficient care over our

thoughts, our outward conduct also will be good. But if we employ our minds, one moment, on foolish or useless things, we shall not only offend God by that, but we shall be liable to fall into outward sins, and so endanger our own souls, and encourage other in the same evil; and their wickedness will encourage other and so on. We cannot conceive the dreadful consequences of one sin, and we are very apt to forget how prone we are to fall into sin.—We are very apt likewise to satisfy ourselves with what we intend to do hereafter, and so forget our present duty. The truth is, all our time is made up of present time, and all we need to care is, that we may, all the time, do the best we can for our great creator, this present minute. All that we can possibly do is but a little, for we have and all we are is God's, and we can never atone for one of all our sins, but we must trust altogether in the merits of Christ. But now, my dear friend, I hope you will strive to improve all your time well; and that may the God will be gracious to you; and make you faithful and useful as long as you live here, in this world.

I wish you would write to me as soon as you can, when you can. I concluded to be here with Mr. Harvey, this winter; and, whenever you come this way, I should be glad to see you here. Mr. & Mrs. Hervey, they are very agreeable and kind, I was very much pleased with them. I saw your Father at Torringsford, some times ago: he wished to me to write to you when I could, I told him I would.

One thing I would mention to

you, that is, we must always continue in our prayers before our Heavenly Father, that we may all become followers of those, who through faith and patience inherit the promises.—But now I must close this subject: Your affectionately Friend,

HENRY OBOOKIAH.

LETTER FROM THE REV. C. LEE.

COLEBROOK, (Con.) Nov. 30, 1814.

Messrs. Editors,—In a late letter from my son, he informs me, that having received a letter forwarded to him by my care, from Henry Obookiah, he had presented the same to you for publication in the Adviser; and for that purpose it was your wish and request, that I would send you some further historical account of the writer to accompany it. I hasten to comply with your request, as far as my information extends; and hope that the following outlines of his history, may be satisfactory. The incidents which I can mention are but few, but they are interesting to the benevolent mind, and have excited, in the religious public, a pleasing and prayerful hope, that God designs in this singular young man, to raise up an instrument of salvation to the poor, perishing heathen of his country.

Henry Obookiah, the subject of the following narration, is a native of *Owhyhee*. This Island was first discovered by Captain Cook, and is the place where that illustrious circumnavigator unfortunately lost his life, while attempting to appease an insurrection of the natives. It lies in the Pacific Ocean, between 18

and 20 deg. N. lat. and 150 and 160 deg. W. long. from London. It is the principal and largest of the Sandwich Isles, and is said to contain 150,000 inhabitants. They rank among the most degraded sons of Adam. Their manners are savage in the extreme. They have no letters, and few arts, and their dress approaches nearly to nakedness.— Their religion is the grossest paganism. Ignorant of any future state, they worship wooden idols, and frequently practice human sacrifices. This island is now visited by English and American traders. Among these was one Mr. Brentnall, a captain of an American vessel, who a few years since touched, and tarried some time at this island. While detained there, *Obookiah* (for that was his Indian name) a young lad, from motives of curiosity frequently came on board his vessel, and being treated with friendly attention, soon became much attached to the captain. At length he requested that he would take him to America, which he wanted much to see. The captain agreeing, *Obookiah* embarked, having first obtained the consent of his uncle, a pagan priest, who brought him up (his parents having been massacred in a civil war) and the consent of the king of the island; and induced one of his Indian comrades, two years younger than himself, to come with him. He was landed at New-Haven, (Con.) early in the spring of 1810. Here, destitute of every possession but the clothes on his back, he was cast upon the charity of a world of strangers, and found no human being, but his comrade, with whom he could

converse. Dr. Dwight, however, and some other charitable gentlemen, hearing of the circumstance, immediately made provision for the poor boys' accommodation. Soon after Mr. Samuel J. Mills, jr. then residing at New-Haven, took Henry (for that is his American name) under his care and patronage, and sent him to live with his father, the Rev. Mr. Mills, of Torrington.— Henry was then 15 years old: being a sprightly active lad, of uncommon agility of body—tall in stature—straight built—his limbs well proportioned; and his complexion a medium between the redness of the American Indian, and the sable hue of the Mulatto, his hair straight, but his features resembling neither. Mildness and modesty are the most prominent expressions of his countenance.

Here commenced a new æra in Henry's life. In the family of Mr. Mills, he was received and treated with parental care and kindness, and every possible attention paid him for his comfort and improvement. He soon learned the various arts of husbandry.— Indeed his readiness at imitation was astonishing to every beholder. He went into the field, and after looking a few minutes at the labourers, he took up the sickle and the scythe to as good effect as the most experienced farmer. Indeed no hired man could be more profitable to his employer. He was found to be of an amiable, affectionate disposition, modest and obsequious in his deportment—kind, gentle and obliging, and I believe hardly known to be angry. He appeared to gain in knowledge with the

rapidity of a young child. He was in a new world. All appeared interesting to him, and almost every object he saw, struck him with the surprise of novelty. To the improvement of his mind, Mr. Mills and his family paid every possible attention; and his time was judiciously divided between labour and study. Beginning with the alphabet, he soon possessed the knowledge of the spelling book; and it was observable that he learned to talk English, just as fast as he learnt to read it. By the end of summer, he could read in the Testament, and had made considerable proficiency in the art of writing. When he became able to communicate his ideas in a broken manner, he would express a very tender feeling and concern for his countrymen; and his language was, "*O my poor folkee Owwhyhee—da know noting—me wish da knowd what me do—da pray to de wooden god—no good: da be very wicked—da kill em—da stab em—da hang em up—da let em be dare—Oh!*"—When asked, if he did not wish to return to Owwhyhee again? he would say, *yes when me know enough.* Great pains also were taken to instruct him in religion; and he appeared to receive the knowledge of Gospel doctrines with wonderful avidity and correctness; and to make great progress in acquiring speculative knowledge, by reading, by conversation, and by hearing preaching. Nearly two years he has lived with his young patron, Mr. Mills, at Andover, where he spent his time partly in labour, and partly in study, and experienced much kind attention, and liberality, from the divinity stu-

dents, and other pious and charitable people of that place. Many prayers have been made for him, and it is hoped that they have been heard, and graciously answered. After repeated seasons of being in much distress for his soul, he is hopefully brought into the kingdom of the Redeemer, and gives good evidence to Christian charity, that the religion of Jesus is the ruling principle of his heart. Mr. Mills designs, soon to baptize him and receive him into his church.

The last summer he passed in Mr. Mills's family, employing his time principally in labouring upon the farm; for, though his health is good, he cannot bear constant study. This circumstance, I believe, is very common among civilized savages. To endure study, their natures seem to require more bodily action, than those who are born and reared in civilized life. If this be a fact, I pretend not to account for it.—Obookiah has spent a few weeks of the last summer with a Mr. Fitch at New-Haven, and at his request, to assist him in forming a grammar of the Owwhyhee language,—with what success, I have not learned. He has made some few essays in translating certain passages in the New Testament: but he tells me, that though he retains a perfect knowledge of his own language, yet the task of translating is difficult and discouraging; and that for two reasons: 1. To establish an orthography. Their language consists much in gutturals, and many of their words are as inarticulate as the lowing of a cow, or the grunting of a swine. And 2. On account of the barrenness of

their language. They have no abstract and very few reflex ideas, and of course no words for them; nor any for the most important ideas in our religion. For instance, he has no word for *heaven*, but that which means *clouds*, nor for *hell*, but *under ground*.

He is now pursuing his studies with Rev. Mr. Hervey, of Goshen, who informs me that his genius is both quick and retentive. Indeed his letter to my son, now in your hands, which may be relied on as a genuine composition, in point of penmanship, style and subject, is perhaps the best index of his literary improvement, and his moral state of mind. It is such in every view, and especially when accompanied with the reflection, that five years ago, he was an unlettered, ignorant savage; that, many of our American youth who from infancy have enjoyed the liberal means of literary and Christian education, may even blush to read it. We consider him a very interesting character, and one of the most engaging objects of Christian liberality. He promises, in due time, to be, either an excellent interpreter, to a gospel missionary, or a preaching missionary himself, or a school instructor; or all three, to his benighted countrymen. What may be the eventual design of God respecting him, we know not, but our expectations, our desires, our prayers are excited: And it is hoped that the hearts of the friends of Zion will be liberally opened, to afford him every needed human aid. Thus much we know, and triumph in the blessed assurance, that the heathen will be given to Christ for an inheritance,—that he himself will pro-

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vide the means of effecting the glorious end; and that this first fruit of Owhyhee is an earnest of the general harvest. O come, Lord Jesus, come quickly.

With sentiments of high esteem and respect, I am, gentlemen, your friend and servant in the Lord.

CHAUNCEY LEE.

ANECDOTE OF REV. JOHN GANO.

THE Rev. JOHN GANO gathered the first baptist society in the city of New-York, and became its pastor in 1762. He was a distinguished chaplain, in the American army, during the revolutionary war. In 1788, he removed to Kentucky, and preached, in various places, to great acceptance and the spiritual benefit of many. His days were ended at Frankfort in August, 1804, at the age of 77 years. From his private writings an interesting biographical memoir has been given to the public, which supersedes the necessity of enlarging, in this work, upon the character of this faithful and orthodox preacher of the gospel. The following anecdote, however, does not appear in that memoir, and is too important to be lost.

While in the ministry at New-York, a certain man, who had lived in open hostility to the laws of God, a debauchee, a drunkard, a gambler, a blasphemer, a reviler of every thing sacred, was suddenly seized with a most excruciating disorder and his dissolution seemed to be fast approaching. However great were the pains of his body, yet greater

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were the tortures of his conscience. He sent for Mr. Gano; desired his earnest prayers; appeared to be penitent; and made many promises of amendment, should his life be spared, of which he had very little expectation. Mr. Gano was importunate at the throne of grace for his recovery and that he might have opportunity to carry his good resolutions into effect.

Contrary to the apprehensions of every one, he, in a few days, obtained relief, and was restored to health; but, as too often has been the case, the vows and promises made in the hour of threatening danger were soon forgotten. Mr. Gano took an early occasion to remind him of the danger, from which he had almost miraculously escaped, and of the solemn purposes of reformation he had formed in the extremity of his distress. The man was impatient at the suggestion, said it was no time then to think of what he had promised when tortured by disease, and pursued the sinful pleasures of the world without control.

An all-wise God saw fit, in a little while, to visit him with a return of the same excruciating disorder and under circumstances of equal alarm. He now reflected upon the disregard he had shown to his vows and obligations. The terrors of the Lord were set before him in awful array. It now seemed to him that this repetition of the dread malady was a judgment of heaven upon him for pursuing his midnight revels, drunkenness, impurity, and blasphemy, when he had, as it were, covenanted with God, that, if his life were prolonged, he would be-

come a new creature. He sent for the same pious minister of the gospel, who, in reminding him of his former illness, promises, and subsequent wicked career, was anticipated by the unhappy man, who frankly charged himself with all the guilt he had incurred, was lavish in self condemnation, and, like a true penitent, could hardly ask for another opportunity to serve his Maker, when he had so obstinately abused that, which had been so wonderfully granted him. However, he at length said, if it were possible for him to recover, he should never, he was certain he should never again give the adversary such an occasion of triumph. He would renounce the company of his abandoned associates and would become a champion of the cross. Mr. Gano prayed with him and for him, like a wrestling Jacob, that his health might be restored; that he might evince to the world the sincerity of his heart by the holy life he should lead, and that an example of such solemn promises, once so criminally broken, but of which he now seemed so sincerely to repent, might be overruled in providence to the glory of divine grace and to the good of his wicked associates.

In due time, the anguish of his disorder abated. He recovered again like one from the dead; but, awful to relate, he soon relapsed into all the vileness of his former life, and was dead in trespasses and sins. He cast off all fear of God; no longer regarded the laws of that holy Being, whom he had so long despised, but whom he had so recently promised, in the most affecting manner,

to obey. He cared not for the vows he had made or the obligations he was under, but yielded, without restraint, to all the base propensities of his polluted heart.

Mr. Gano, as soon as in his power, administered his faithful admonitions, copiously enlarged upon the heaven-provoking aggravations of his guilt, and the awful condemnation which awaited him. He was heard with reluctance and the poor unhappy mortal rushed headlong into the vortex of dissipation, wretchedness, and ruin.

The spirit of God will not always strive with man. He was, at length attacked by the same violent disorder and death was fast approaching. However unwilling he was to hear the counsels and remonstrances of Mr. Gano in health, he was willing to send for him in his unutterable distress of body and mind. How often are those to be found, who have little regard for God and his institutions, when in health, yet, in the prospect of dissolution, are willing and eager to call on him for help and to solicit ministers and pious friends to call on him in their behalf.

Mr. Gano visited the unhappy man in his distress, but no tongue can describe the horrors of his mind, his pangs of remorse, more dreadful than the pangs of death. There was no opportunity for conversation, such was his deplorable situation, agony, and heart-breaking state of despair. All which could be done, was to pray for him. Once more the pious servant of the cross knelt down by his bed in order to intreat the mercy of God; but, what seemed like a special inter-

position of heaven, Mr. Gano was unable to utter a single sentence! As soon as he opened his mouth to pray, he was seized with such a fit of coughing, that his whole frame was convulsed. He paused till calmness had succeeded this unexpected and extraordinary incident. He then attempted, once more, to pray, but was instantly affected in the same wonderful manner! At length, he became composed and, the third time, exerted himself to offer up his petitions for his abandoned, despairing, dying fellow creature; but, the third time, he was affected in the same almost miraculous manner! He immediately rose and said that it was out of his power to pray. He was utterly unable to strive against such an evident interposition of God. Mr. Gano, however, thought that he would merely say, *the Lord have mercy on him*; but, as he was about to pronounce these words, the unhappy man expired in a state of horror not to be described, and uttering blasphemies too awful to conceive! *He, that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed and that without remedy.*

[Alden's Collections.]

THE RESURRECTION OF CHRIST.

From the Sermons of the "Scotch Preacher."

TWICE had the sun gone down upon the earth, and all was as yet quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their post; the rays of the midnight

moon gleamed on their helmets, and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and in sorrow; the spirits of glory waited in anxious suspense to behold the event, and wonder at the depth of the ways of God. At length the morning star arising in the east announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence and fell prostrate on the ground; his countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death?—He that is glorious in his appearance, walking in the greatness

of his strength! It is thy Prince, O Zion! Christian, it is your Lord. He hath trodden the wine press alone; he hath stained his garments with blood; but now, as the first born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! it was the jubilee of the universe. The morning stars sung together, and all the sons of God shouted aloud for joy; the Father of Mercies looked down from his throne in the heavens; with complacency he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the eternal descended as the dew of heaven for the refreshing of the nations.

RELIGIOUS INTELLIGENCE.

A Letter from one of the Missionaries in the service of the Berkshire and Columbia Missionary Society, to one of the Editors.

REV. SIR,

There are some places through which I pass, of which, from the appearance and conduct of the people, I form much such an opinion as Nathanael had of Nazareth. Passing through such a place, since I commenced my present tour, I called at a house

for some refreshment, and whilst sitting at a table writing something in my journal, with my back to the door, a neighbour came in so imperceptibly that I did not notice her till after she had taken a chair. I turned, bowed, how do you do madam; said no more, but continued writing. She entered into conversation with the woman of the house, and from the subject of it, I perceived she was a friend to religion. From the apparent cheer-

fulness of her temper and other circumstances, I should have concluded she was enjoying the height of worldly prosperity : But this was far from being the case. After finishing my writing, I entered into conversation, and soon observed, You are a professor of religion then ? " Yes," she replied, " I made a profession of religion a number of years ago in V. I. : I joined Mr. L—'s church in the town of M—." I am glad to hear this, madam : I hope you are exemplifying religion. " Oh, sir, I have much cause for humiliation, and great reason for thankfulness." How long since you moved into this place ? " Two years last winter, and since then, I have seen affliction." It is probable, madam : this is a state of trial ; this world is full of changes. " It is, sir ; I have found it to be so. One year after we moved here my husband died with the consumption, and left me in a land of strangers, with a large family of small children, on a new and leased farm, far from any of my relations. About a year after this, having an opportunity, I thought it my duty to marry ; and last spring the typhus fever came into our family, eight were sick with it at once, my second husband died and my oldest son, and I am left again to mourn. Thus God has been smiting me, but he is righteous, I know that he is righteous. My first husband, the companion of my youth, was a dear husband. It was inexpressibly hard parting with him." Was he a professor ? " Yes ; but he had not lived agreeable to his profession, and it was matter of great lamen-

tation to him during his sickness. He appeared to be a penitent, and I hope he has gone to rest : but let that be as it may, God will do him no injustice." I hope you will learn the lesson God is designing to teach you. " I hope I shall. I know I placed my affections too much on my husband ; there was danger of my loving him more than God. And it appears to me as though God had taken him away to wean me from the world, and in order that there should be nothing on the earth that I should be in danger of loving more than him." Well, madam, this is an excellent lesson ; let God have your heart and he will support you under your trials. " Yes, sir, I believe he will. Often when my trials have been almost insupportable, I have gone to God, I have cast my burden upon him and he has helped me to sustain it." I rejoice to hear it ; look to him for support : He never proved a barren wilderness or a dry land to any who put their trust in him. " No sir, he never did, and I believe he will not be. And though my circumstances are embarrassed, sickness has involved me in a great debt to physicians, and I am in doubt how my children will be supported, yet the Lord will provide : I do depend upon him ; he has promised to be my God and husband, and a father to my children ; and he will fulfil his promise, he is a God of truth." In the midst of your trials then, you have some divine comforts to delight you. " Why, sir, sometimes when my afflictions have been almost insupportable, it seemed as though my head would sink in the deep wa-

ters, I have gone to God, I knew that none could help but him, I unbosomed my soul to him, and he has appeared for me ; he has at times broke the cloud and dispelled the gloom, and caused the light of his countenance so to shine, that I thought I should never doubt or distrust his faithfulness any more." You must watch against temptation ; in times of trouble the adversary will be busy. "I know it : Once when I was almost overwhelmed, my family all sick, and satan, I suppose, was permitted to afflict me, something appeared to whisper to me, Curse God and die : But the answer was ready, Shall we receive good at the hand of God and shall we not receive evil ? Some people, sir, are willing that God should govern in cases that please them, but not universally, not in cases that displease or cross them ; but I believe we ought to be willing that he should govern universally. I am his, my family and all I possess, and God certainly has a right to dispose of me and mine, and I ought to be silent and know that he is God." You live in a very loose place, madam ; you have but little or no religious society. "I do ; and the worst I can say of my neighbours, is, they are irreligious ; they do not fear God ; they neglect the concerns of their souls. This is one of my greatest present trials. If I ever prayed for any thing, it has been for a reformation in this place. I sometimes love to think about God ; the contemplation of him is sometimes so delightful, that he is last in my thoughts when I go to sleep, and first in my mind when I awake. But it

is but once in a while so, for I have a wicked heart which often leads me astray, and then I have to mourn. I have a book of Mr. Jenks's on devotion—it is a precious book—I often go to that as well as my bible when I am in trouble, and commonly find something suited to my case, that helps me out of difficulty and brings me comfort."

This woman composed some verses on the death of her first husband, though she said she never wrote them herself ; two of which I transcribe.

My children weep, but's all in vain,
He cannot come to them again
For he has gone to worlds above
To dwell with Jesus Christ in love.

The Lord's a right to all we have,
He has took nought but what he gave :
Like good old Job, we ought to say,
The Lord doth give and take away.

I was agreeably disappointed at the conversation of this woman. She was illiterate and appeared to have a great degree of simplicity, yet she conversed as tho' she was inspired. It was so unexpected to me to find such a person in this place, that I was really surprised. The woman was taught of God ; she spoke the language of religion flowing from the heart.—This may be a lesson for the widow under her affliction.

C.

NEW-YORK BIBLE SOCIETY.

The following very able and interesting report of the New-York Bible Society, beside giving a very satisfactory account of its own operations, furnishes important information with respect to similar institutions throughout our country. It is very animating

to behold such evidence as is here exhibited, of the increasing attention of this community to this most interesting charity. The word of God will yet have free course, run and be glorified. Every christian will be animated by being made acquainted with the vast exertions that are making to send the word of life to those who do not possess it, and will recognize in them the earnest of that glorious day, when the "*knowledge of the Lord will cover the earth as the waters do the sea.*" There are in the United States at this time sixty-two Bible Societies, embracing christians of every name and persuasion.—[Eds.

REPORT, &c.

THE Board of Managers of the New-York Bible Society, in obedience to the constitution, have now to present a statement of their proceedings during the last twelve months.

It is scarcely necessary to mention, that the distress in which the war has involved so many of their fellow-citizens, has materially affected the ordinary resources of the Society; and consequently, in a proportionate degree, limited the current operations of the Board during the past year. They have, however, abundant reason to express their thankfulness to a kind Providence, for what they have been enabled to do in furtherance of the blessed work confided to their management.

At the last anniversary, there were on hand 126 Bibles. Since then 1795 Bibles have been procured from the stereotype press, of Philadelphia.

During the year, 1675 Bibles have been delivered for gratuitous distribution.

Also, at a reduced price to the F. B. S. of Geneva, 200.

The whole number distributed

since the institution of the Society, is 10,114. The number of Bibles now on hand, is 46.

In the last year's report, the Society were informed of the measures which had been taken to ascertain the practicability of printing, in this city, an edition of the Bible in the French language, for distribution in Louisiana and Canada; also, of the circular letter sent to other Bible Societies, with a view to obtain their co-operation in this work. In the former part of this year, the prospect of aid from that source was not generally as encouraging as had been expected, and as the magnitude of the undertaking seemed to require. Persuaded, however, that Divine Providence had opened a very favourable door for the introduction and circulation of the holy Scriptures in that language among the numerous French inhabitants of this country, who are deplorably destitute of them, the Board determined to undertake an edition of *six thousand* copies of the French Bible, in humble hope that the Lord would provide the means necessary to complete it. In the mean time, they resolved to publish an address on the subject to the inhabitants of this city, whose liberality has uniformly been distinguished, when solicited in behalf of charitable and religious purposes. They also appointed a committee to make personal application for contributions to individuals in the several wards.

The Board now call upon their Christian brethren to unite with them in expressing their gratitude to the great Dispenser of every good gift, for having disposed so many sister institutions,

and so many of their fellow-citizens, to contribute with great liberality to the promotion of this labour of love.

The sum of \$5012, to aid in printing the French Bible, has been received into the Treasury of the Society, and the Treasurer's receipts for the same transmitted to the several contributors, accompanied with the grateful acknowledgments of the Board.

Besides the above, *The Bible Society of Salem and its vicinity* have voted \$50 to aid in this work; which may be had on application for it. *The New-York Bible and Common Prayer Book Society*, have also subscribed for one hundred copies of this Bible, payable at the cost price, when printed. There are also several subscriptions in this city uncollected.

The Board cannot refrain from particularizing some instances of remarkable generosity, in relation to the contributions above mentioned.

The Female Bible Society of Geneva, no sooner heard of the spiritual wants of those for whom the work in contemplation is designed, and of the assistance needed to execute it, than they resolved unanimously to give all their funds on hand towards accomplishing the object. In like manner, *The Poughkeepsie Female Bible Society*, having understood that the printing of this Bible was likely to be suspended for want of pecuniary means, voted all the money they had, to aid in carrying it on. *The Female Associations of Aurora and of Genoa*, whose funds are very limited, have also thrown their respective mites into this treasury.

Under this head, the Board cannot omit to notice a generous donation from Mrs. Catharine Weller, who had the goodness to present to the Society one hundred copies of a book, entitled "*The Medley*," of which she is the author, for the benevolent purpose of devoting the proceeds of the sales thereof to promote the objects of this institution. These copies are now at the bookstore of Messrs. Whiting and Watson, for sale on account of the Society.

The printing of the French Bible is advanced as far as the first Book of Samuel, and is going on as expeditiously as the occasional interruption of the workmen for military duty will permit. It is expected that the work will be finished in the course of next spring.

During the summer, a box, containing some Bibles and New Testaments, and a considerable number of religious Tracts, destined for gratuitous circulation in Canada, having been taken from on board a British vessel, was brought into this port, together with other prize goods, in the privateer schooner *Amelia*. On application to Messrs. F.W. Karthaus, Reinicke & Co., agents for the privateer at this place, the box and its contents were generously delivered up, free of all charge, to the managers of this Society, for the purpose of transmitting them, if practicable, to their original destination, or holding them subject to the disposal of the consignee. By order of the Board, their thanks were communicated to the above named house, and a letter was written to Richard McGinnis, Esq. at

Montreal, to whom the package was addressed, stating these facts, and requesting his order concerning the books.

Instances of respect thus manifested for things devoted to such a sacred purpose, by exempting them from the common destiny of the spoil of war, cannot but be gratifying to Christian feelings, and deserve to be held up for public commendation, and for an example to others. While they furnish a striking contrast to some cases of an opposite character which have occurred in the course of the present war, they serve to strengthen the hands of those who are employed in promoting the diffusion of Gospel truth among their fellow men, without regard to political relations, name, or nation.

Since the last anniversary, reports and other communications have been received from several Bible Institutions in the United States.

Our brethren of *The Auxiliary New-York Bible Society*, having lately published the *Annual Report of their transactions, this Board need only to state, that the common cause is deriving great advantage from the zealous and active labours of that useful establishment; and that we feel ourselves under special obligations to them, for their generous donation to aid us in printing an edition of the French Bible, and for the assistance afforded by their committee in obtaining contributions for that work from our fellow-citizens. In the course of this year they have distributed about 1000 Bibles.

* See *Gol. Mag.* for Dec. page 125.

The Washington County Bible Society, in a country but recently settled, had, in the course of the first year of their establishment, raised funds sufficient to enable them to distribute 500 Bibles. It was expected that they would circulate a larger number during the present year. They entertained the hope, at no distant period, of "beholding every family in that county provided with a copy of the Word of Life."

The Otsego County Bible Society, had distributed in the course of the year, 340 Bibles, and 200 New Testaments, in fourteen towns of their vicinity. For the purpose of better ascertaining and supplying the wants of the inhabitants within their district, they have organized Bible Associations in twelve towns in Otsego county; all formed on the same plan, and acting as auxiliaries to the parent institution, for the purpose of procuring funds and distributing Bibles. These associations annually render an account of their proceedings to the general society at Coopers-town, and pay into its treasury the amount of their respective collections. They, on the other hand, receive from the county depository the Scriptures for distribution, as they are wanted.

A plan similar in its operation to the above is pursued by *The New-Jersey Bible Society*, who have established in each county "a Board of Agents," composed of a number of respectable and influential members of the Society, who are employed in collecting contributions for the general fund, and circulating the Scriptures within their respective districts. These Boards are required

severally to make an annual report of their transactions to the Board of Managers of the Society. They have also four special agents residing in different parts of the state, who serve as general depositaries of the Scriptures, for the purpose of furnishing them, as they are ordered by the managers and agents within their respective bounds.

Were similar methods adopted in all the counties, or large districts where Bible Societies are established, would it not bring into operation the feelings, the influence, and the exertions of a much greater number of persons than are now engaged in this useful work? would it not vastly increase the number and amount of contributions? would it not produce a much more extensive and profitable distribution of the sacred volume?

The Bible Society of Salem and its vicinity (in Massachusetts) have circulated in the past year 320 Bibles throughout the towns in their neighbourhood. The total amount distributed by them since the formation of that Society, is about 860 Bibles, and 90 New Testaments.

In the fifth annual report of *The Connecticut Bible Society*, it is gratifying to observe the liberal support which that institution continues to receive, the flourishing condition of their funds, and the generous use they make of them. During the past year, notwithstanding the pressure of war, the contributions to their treasury had not diminished.—They purchased 2500 Bibles; sent 500 dollars to the East Indies, towards repairing the loss by fire at Serampore; and ad-

vanced 500 dollars to this Society, to aid in printing the Scriptures in French. They circulated 943 Bibles in their own state, and sent for gratuitous distribution elsewhere 1579 more. Since the organization of that Society, they have distributed in Connecticut 5914 Bibles, and out of the state 4227, making in all 10,141 Bibles, besides 100 New Testaments.

The Board have heard, with much pleasure, of the benevolent labours of *The Nassau Hall Bible Society* during the past year. Among the favourite designs which they had in view at their formation, was that of supplying with the holy Scriptures those who by sea and land were fighting the battles of their country. They have accordingly sent a number of Bibles on board of our ships of war, for gratuitous distribution among their crews, and presented several to military corps passing through Princeton; besides circulating a number among needy individuals and families in that town and its vicinity. How pleasant would it be to behold the youth in all the seats of learning throughout the land imitating the example of this highly commendable Society!

By the Sixth Report of *The Bible Society of Philadelphia* it appears, that during the past year they have delivered for gratuitous distribution in sundry places upwards of 500 Bibles, and 700 New Testaments; besides many copies circulated by the Managers. Since their stereotype press has been in operation, they have struck off 14,125 Bibles, and 3250 New Testaments. Their edition of 6000 copies of the New Testament in

French, was completed some time since, and the distribution of a considerable number of them committed to the care of the Rev. Mr. Mills, who is on his second missionary tour through the South-western regions of this country.

For want of authentic information, the Board have it not in their power to mention any thing special concerning the proceedings of other Bible Societies in this country, than of the above named. They can, however, state generally, that these institutions are rapidly increasing in the United States; their number having more than doubled in the course of this year.

There appear now to be—one Bible Society in the state of New-Hampshire, seven in Massachusetts, two in Vermont, one in Rhode-Island, one in Connecticut, twelve in New-York, four in New-Jersey, eight in Pennsylvania, one in Delaware, two in Maryland, eleven in Virginia, one in North-Carolina, two in South-Carolina, one in Georgia, one in Kentucky, three in Ohio, one in Tennessee, one in Mississippi Territory, one in Louisiana, and one in the District of Columbia—making in all, sixty-two.

The Board notice with much pleasure the establishment, during the past year, of several Female Associations in this country, formed for the purpose of contributing, by their personal attention as well as by their pecuniary means, to disseminate the Word of God. In the last year's Report, mention was made of the formation of *The Female Bible Society of Geneva*, on the Seneca Lake. Since then, another of the

same kind has been instituted in this state, at the village of Poughkeepsie; also, one at Philadelphia; one at Boston; one at Burlington, in the state of New-Jersey; one at Carlisle, in Pennsylvania; one at Newville, twelve miles from Carlisle; and one at Manchester, in Virginia.

It will doubtless be considered an important acquisition to the cause of Bible Societies, to have engaged in its active duties that sex, so distinguished for their benevolence and piety, and so peculiarly qualified for dispensing with advantage the offerings of this sublime charity among the children of sorrow and of want.

In September last the President laid before the Board a circular letter, received by him from the President of the New-Jersey Bible Society, communicating proposals by that institution to form a "General Association of the Bible Societies in the United States," to be composed of one delegate from each of them, to meet annually, or biennially, at some central place, "to conduct the interests of the whole, where they respect the distribution of the sacred Scriptures" "in places beyond the limits of the United States; or within them, where the state Societies in any one of them should be unable, from any circumstance whatever, to supply their wants; or where there should not be a Society within the state." The President of the New-Jersey Bible Society, in his circular letter, adds, that "the objects in view are of the first consequence in obtaining the end of our wishes; and particularly that of promoting union and harmony, not only between Chris-

tians throughout the United States, but also between the different denominations of religious professors, who all agree in the great essentials of our holy religion."

This communication received from the Board that respectful attention which is due to the proceedings of the worthy brethren in whose behalf it was made, as well as to the individual sentiments of their very respectable President; and it was considered and discussed with requisite deliberation.

This Board, however, were not able to discover any advantages likely to result from the contemplated institution, which could not be compassed by a more simple, expeditious, and less expensive process; namely, by correspondence. They have considered, on the other hand, the weighty objections to the proposed Association, arising not only from the great expense it would occasion to the several Societies, and the consumption of time to the individuals composing the delegation; but also from the difficulty, if not impracticability, of obtaining a suitable and complete representation of all the Societies concerned, as well as from the inexpediency of delegating in this manner the control of their respective funds, under any regulations that might be devised to answer the ends proposed. They therefore unanimously resolved to decline, for the present, to cooperate in forming such an association; and they accordingly requested the President to write a respectful and affectionate letter to the President of the New-Jersey Bible Society, mentioning fully and explicitly the views of

the Board in relation to this subject.

It is to be regretted that more attention is not paid by the Bible Societies in this country, generally, to communicate to each other, through the medium of printed reports, or otherwise, such facts and observations concerning the common object, as might tend to systematize and improve their respective modes of proceeding, both with regard to contributions to their funds, and circulation of the Scriptures.

The information received during the year, in relation to Bible Institutions on the other side of the Atlantic, is calculated to edify, to gladden and animate the hearts of all who feel an interest in the prosperity of this best of causes.

The British and Foreign Bible Society continues to proceed in its splendid career with extended means, and with increasing activity and usefulness.

At the close of the tenth year of that establishment, their receipts amounted to 87,126 pounds sterling, and their payments to 84,652 pounds.

Since the formation of that Society, they have expended for the general object an amount equal to *one million two hundred thousand dollars*; of which, more than *three hundred and fifty thousand dollars* have been granted to other institutions for promoting the same work.

In less than nine years they issued for circulation in that country upwards of *a million of copies of the Bible and New Testament*, besides furnishing the means of gratuitously distributing a vast number in other parts of the world.

They have printed, or contributed to the printing of the word of God in *fifty-five different languages or dialects*.

There are now in Great Britain upwards of *four hundred Bible Societies and Branches*, auxiliary to the parent institution; besides a considerable number of smaller Associations connected with these, and aiding in the collection of contributions and in the circulation of the Scriptures.

In the Russian Empire, to the Bible Society of St. Petersburg, and that of Abo, in the province of Finland, mentioned in last year's Report, there have been added six other large auxiliary establishments;—one at Moscow, one at Dorpal, one at Mitau, one at Reval, one at Riga, and one at Yaroslaff;—all co-operating with the parent institution at the metropolis, in the great work of diffusing the knowledge of Divine truth throughout every part of that extensive country. They have undertaken to translate and print the Scriptures in ten different languages and dialects, which are used in the Russian dominions.

Several new Bible Societies have sprung up in Germany, Denmark, Holland and Switzerland; which are patronized and supported by princes and nobles, as well as by the clergy of every denomination, and people of every description.

Several Roman Catholic clergymen (some of whom are eminent for their learning, as well as their piety, and occupy conspicuous ecclesiastical and civil stations) are actively engaged in translating and disseminating the Scriptures among the people of

their denomination, and particularly among the children in Catholic schools in Germany.

A Society has been formed at the Cape of Good Hope, uniting the twofold purpose of distributing the Scriptures and educating the poor.

A Bible Society has been instituted at the Island of Mauritius; one at St. Helena; one at Bombay; one among the people of colour in Jamaica; three in Nova Scotia; and one at Quebec.

The translation of the Scriptures into the Asiatic languages is pursued with unabated activity in India; and by the last accounts from Canton, it appears that Mr. Morrison had made considerable progress in the version of the New Testament into the Chinese language. He had finished the *Acts of the Apostles*, an edition of which had been printed, and was in circulation, and an improved edition was in the press. It was expected that he would soon complete the printing of the whole Chinese New Testament.*

The printing of the Turkish New Testament, under the direction of the Missionaries at Karass, was some time since finished, and is in circulation. The Turkish "is the written language throughout all the Tartar tribes.

* Since this Report was made, information has been received, that the whole of that interesting work is completed. The Missionary Society in England have sent to this country, by the Rev. Dr. Romeyn, two copies of the Chinese New Testament printed at Canton, to be presented in their behalf, one to the American Board of Commissioners for Foreign Missions, and one to the Committee of Missions of the General Assembly of the Presbyterian Church in the United States of America.

It is spoken through the whole of the Turkish Empire, and a great part, if not the greater part of Persia." It is used or understood by a greater population, than any other in the world.

The last, though not the least interesting and remarkable incident to be related, is, that a considerable number of the *Heathen* in Siberia, have actually asked for the Holy Scriptures, and have sent large contributions to the Russian Bible Society for promoting its circulation, under an impression of its beneficial influence upon the morals of men. Among the number, are "three *Siberian Heathen Princes*, one of whom, from a distant province, sent money to the Bible Society at St. Petersburg, and begged to have some Tartar Testaments to distribute among the poor people, for whose salvation he was anxious."

Behold! the rays of THE SUN OF RIGHTEOUSNESS are breaking through the cloud of gross darkness which covers the people. The glory of the Lord is rising upon Zion. Gentiles are coming to her light, and kings to the brightness of her rising.

A higher and more efficient power than the hand of man has given an impulse to the diffusion of the revealed word, which is electrizing every part of Christendom, is exciting the attention and admiration of the whole civilized world; and its effects are more or less extensively felt in the dreary regions of Siberia, on the scorching sands of Africa, and in the frozen climes of Iceland; among the followers of Mahomet, the votaries of the Grand Lama, and the worship-

pers of Juggernaut. The roving Tartar, as well as the wild Esquimaux, and the savage Mohawk, can now read the wonderful works of God, and the Gospel of his grace, each in his own tongue; and there is credible evidence, that many among them are with joy drawing water out of the wells of salvation.

Let us therefore be encouraged by these signs of the times; and, emulating the good example of our fellow Christians in the old world, let us redouble our diligence to advance this exalted work, in order that here also the word of the Lord may have free course and be glorified.

By order of the Board,

JOHN E. CALDWELL,
Cor. Secretary.

Nov. 29th, 1814.

London, Dec. 9.—The Rev. Robert Morrison, a missionary from the London Bible Society and translator for the East India Company at Canton, has at last finished the difficult task of translating the New Testament into the Chinese language. The last arrival from China, brought fifty copies of this extraordinary work. They have been distributed among the Colleges, public libraries, and to some dignitaries of the church.

BIBLES IN RUSSIA.

It is stated in a Petersburg article, under date of Nov. 14, that the Bible Society in that city has in the course of two years printed 38,700 Bibles, in seven differ-

ent languages ; and that the committee, who form subdivisions of the principal society, have printed 31,500 Bibles in four languages. The paper alone cost 90,000 rubles.

The last report of the British and Foreign Bible Society states that the St. Petersburg Society were printing the Bible in the Finnish, German, Sclavonian and French languages, and the New Testament in the Armenian, Polish and Calmuc. The under Societies of Dorpat, Reval, Mitau and Riga, were proceeding to print the New Testament in the dialect of their respective countries.

PERSECUTION OF THE JEWS AND CHRISTIANS.

The Turks have impaled forty-two Christians in Servia, and had a vast number in prison destined for the same fate. The Grand Seignor has seized upon the property (several millions) of Solomon Lipman Begemder, a most benevolent Jew, who fed EIGHT THOUSAND of his distressed nation in a time of scarcity. Throughout the whole Ottoman Empire, the Jews and Christians,

forming a very large portion of the population, are treated with a degree of oppression beyond the conception of those who have not witnessed it. Mahometan superstition is a cradle for the plague, as they scruple any attempt to counteract it. These are facts worthy the attention of Christendom, its princes, and its presses.

A dreadful execution took place at Belgrade on the 28th and 30th October. Forty-two Servians were impaled and exposed to view at the Belgrade gate. A few days after above 100 Servians were seized and carried to Belgrade, where they expected sentence of death. The Servians have, in consequence of these cruelties, risen upon their oppressors, numbers of whom have been cut off.

ORDINATION.

Ordained at Schenectady, and installed Pastor of the Dutch Reformed church in that city, the Rev. JACOB VAN VECTEN. Sermon by the Rev. JOHN M. BRADFORD, D. D. of Albany.

OBITUARY.

The wint'ry blast of death
Kills not the bud of virtue.

DIED, at Norwich, (Con.) on the 22d of Feb. last, Mrs. HANNAH HUNTINGTON, wife of Col. Joshua Huntington, in the 64th year of her age.—Few persons

have sustained, through life, a more exemplary and amiable character than this truly estimable woman. She was eminently qualified to ornament and improve the domestic and social circle ; and to those who were united to

her by the endearing ties of relationship and intimacy, she was entirely esteemed and beloved. She possessed all those frank, generous and noble qualities, which result from the finest sensibilities and sympathies of our natures, and she lived the ornament of society and the blessing of her family. Gentle, sincere, amiable and well informed, her friendships increased with her life, and will last while any who knew, survive her.

She was a modest and humble follower of her Divine Saviour, and she sleeps in the hope of "*awakening in his IMAGE.*"

The circle in which she moved, to whom she was endeared by a thousand acts of friendship and affection, have sustained an irreparable loss: She was a crown to her husband.—While the poor

that fed on her bounty weep her departure, they will "*rise up and call her blessed.*"

Her's were
The virtues mild, the softer charities.
Connubial love, maternal tenderness,
Friendship sincere and *pity unfeign'd*
With pleasing lustre gilt her well spent
day ;—

And when her gentle spirit, plum'd
by faith,
Fled from this world of woe, to weep-
ing friends

'Twas solace sweet to trace it home-
ward to
Its native heaven.—

Died at Norwich, (Con.) in
March last, Mr. HEZEKIAH H.
WILLIAMS, much esteemed and
regretted.

At West-Hartford, (Con.) Mrs.
PENELOPE KEYES, wife of Ama-
sa Keyes, Esq. and only sister of
E. Williams, Esq. of this city.—
The end of the righteous is peace.

TO CORRESPONDENTS.

"Meditative Thoughts" No. I. by our kind friend M. M. is received: It came too late for this number. We beg M. M. to receive our grateful thanks for his very welcome assistance.

The Essay on "Election" is also received; it was not received until too late for this present number: We intend to gratify our readers with it next month.

We hope our friends N. and X. have not forsaken us.